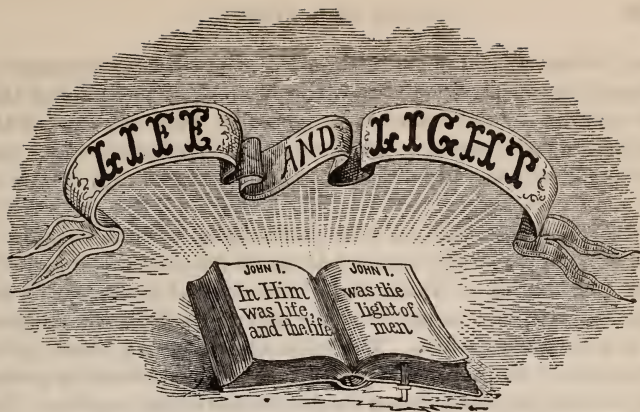






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## FOR WOMAN.

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JAPAN.

NUMBER THREE.

EDUCATION—CHRISTIAN WORK.

BY MRS. M. B. NORTON.

A LATE report of the superintendent of schools and colleges in Japan urges the importance of educating Japanese women. It says, "If the future men of the nation are to be inspired with the best motives, and guided by the best principles, the mothers must first be educated up to the standard. The home-life of a country depends upon the women. To make this happy, the women must be so educated, that they may understand and sympathize with the plans and pursuits of their husbands and brothers. In Japan, as elsewhere, a distinction has always been made against woman. It is time to place her upon the same level, in privileges of education, which the men of Japan have begun to claim for themselves: hence the present efforts to advance female education deserve the encouragement of all friends of Japan."

The young empress takes the greatest possible interest in this subject. Some two years ago she visited a school for girls under the charge of two Dutch ladies. The change which has taken place since the time—but eight years ago,—when the sovereign

and his family lived in entire seclusion, guarded from approach by the strictest Asiatic ceremonies, is well illustrated by the fact that the empress on this occasion, delighted by what she saw of the school, caused a group to be formed and photographed of her royal self and the two teachers, and presented a copy of this to each of the ladies.

About the time when we were partaking of our last Thanksgiving dinners, preparations were making for the formal opening of a new girls' school in Tokio, under the especial patronage of the empress, who had inaugurated the movement by a subscription of five thousand dollars. The national emblem (a scarlet globe representing the rising sun) and the empress's crest (a golden chrysanthemum) surmounted the decorations of the occasion. The empress presided, and actually read a brief address. The minister of the interior and other high dignitaries were also present. The superintendent of education said, "The enlightenment of a country depends upon the excellence of its government; and the excellence of its government depends upon the perfect nature of the regulations of families. Now, the perfect nature of household regulations depends upon the integrity of thought, advance of intelligence, and chaste and upright action of women. Our earnest desire is, that those who may in after-time complete their education here may become virtuous women, and so assist their husbands; virtuous mothers, and so instruct their children; and that, by giving birth to and training up a worthy population, our country may become a prosperous and tranquil land." Are not these strange words for one who five years ago was in the darkness and scepticism of learned heathenism, and who took his first lessons in civilization and in Christianity at the table and the fireside of a Christian lady sent out by women in America to a mission in that land? Such is a fragment of the history of a native gentleman who was formerly a teacher in the language to missionaries in Yokohama, now the Christian superintendent of education in Japan.

The empress said, on the occasion referred to, "On hearing of this, I was unable to contain my joy. My earnest desire is, that I may eventually see the beautiful fruit of female education appear in profusion through the whole land."

There are now over one hundred persons laboring in the empire as representatives of the various Protestant denominations of America and England. These have been permitted to reside,

preach, and teach at seven principal cities of the empire ; viz., Yedo (Tokio), Yokohama, Kobe, Osaka, Shidzuoka, Hakodati, and Nagasaki. The training of young men for teachers and preachers of the Word is receiving much attention. The rank and character of the converts is unusually high; and many of them seem to have remarkable insight into spiritual truth.

Mission-schools for girls are among the most richly blessed and hopeful means of introducing the gospel leaven. At least five of these are already established by different missionary Boards, with great promise of usefulness. The American Mission Home in Yokohama, established by the Woman's Union Missionary Society, has secured excellent accommodations in a beautiful spot, and is accomplishing a great work. Speaking of this school, a late writer says, "It is a standing triumph of American housekeeping, vigor, and discipline, — an American home, and the centre of multifarious Christian labor. . . . If one thing seems settled, it is the ability and thorough adaptation of woman to do Christian work in heathen lands."

The "Home" in Kobe, built and furnished by the Woman's Board of Missions for the Interior, has been in operation but a short time. One of its teachers says, "This 'Home' has been called for to supply a great and pressing need, which can be met in no other way. The situation is, we think, the best in the town. It fronts the beautiful bay. On one side is a lovely bamboo grove ; on the other, the extensive grounds of the English consul. God has certainly blessed us richly in our beginning, giving us many proofs of his presence. I am sure, if I could tell you all his workings here, and how gladly our sisters listen to the dear 'old story,' you would feel, as we do, that it is a joy to work for them."

In Tokio, the missionary of the Methodist Woman's Foreign Mission Society has rented an old temple, part of which is still used for the worship of idols, and has begun in it a boarding and day school for girls.

There is, also, a school under the auspices of the Presbyterian Board, and one under the care of the Reformed Church.

The great importance of Christian labor in this interesting land has long been felt by a few persons. More than forty years ago, an appeal to Christians, urging them to lose no opportunity for evangelizing the Japanese, and predicting great changes among them in the not distant future, was published by one who had en-

joyed unusual opportunities for knowledge of that sealed empire. Nearly twenty years ago, missionary work had begun there; but its progress was slow in face of the deadly opposition of the government and the people to foreigners, and especially to a foreign religion, of which Jesuitism had hitherto been their principal illustration. Even now, the statute is not formally repealed which adjudges death to a Japanese who embraces Christianity. But the new life of the nation during the last eight years has substituted for the old opposition of the government, either indifference to, or secret toleration for, the religion of such powerful nations as England and America. Individuals are earnestly seeking for a better way than they have known, and readily listen to Christian teachers. An English missionary states it as his opinion that there are thousands in Japan, who never spoke to a foreigner in their lives, who are thoughtful on religious subjects, and desirous of arriving at a knowledge of the truth.

A recent private letter gives some statistics of missionary operations there, which are believed to be perfectly trustworthy, and to embody the latest results of inquiry in this direction. It states, "In Japan there are twelve Protestant societies represented, — nine American, and three English, — by fifty male and sixty-two female missionaries. Besides these, there are some fifteen Christian teachers in the government schools and colleges.

"During the past four years, two foreign Union churches have been organized, and buildings erected in Yokohama and Tokio. Three native Union churches have also been organized in the same places.

"The Presbyterian Board has three native churches formed under its direction; and the Protestant Episcopal, Methodist Episcopal, and Baptist missions, each one."

Three native churches have been formed under the care of the American Board, — one at Kobe (three hundred miles south-west of Tokio), one at Osaka, and one at Sanda. More than half the members of the church at Kobe are active preachers of the Word at their own charges. There is abundant encouragement here. Messrs. O. H. Gulick and Atkinson, and Dr. Berry, with their wives, are laboring under the auspices of the Board at this station. The "Kobe Home" school for girls is most efficiently cared for by Misses Dudley and Talcott, assisted by Miss Gulick. Miss Barrows is also located in Kobe. Sanda, twenty miles north of Kobe, with its recently organized church, is one of several out-stations of this

mission, and offers a most promising field. Hiogo, the port of Kobe, opens more slowly, but gives increasing encouragement.

Mr. and Mrs. Leavitt sailed March 1, 1876, expecting to be located at Osaka, twenty miles east of Kobe. This is a city of six hundred thousand inhabitants, and has long been the commercial centre of the empire. Rev. J. H. De Forest and Drs. Gordon and Adams, and their wives, are laboring in this city. Miss Gouldy has been doing a good work here among the women and girls, and has recently been re-enforced by Misses Wheeler and Stevens.

Mr. De Forest, writing soon after the arrival of new missionaries, says, "I wish I could tell you how glad we are to have our force increased by the four who have just arrived. It may seem ungrateful to say so; but four persons are really a small number, when it is remembered, that if the whole force of the American Board's missionaries were turned into Japan to-day, with the language at their tongue's end, there would be no lack of attentive hearers three hundred and sixty-five days in the year." Mr. and Mrs. Greene, the first missionaries of the Board in Japan, arrived there in 1869, and were for some time at Kobe. Mr. Greene is now a member of a committee, composed of representatives of several denominations, who are engaged at Yokohama in the translation of the Bible.

Kiyoto is the third city of the empire in size, Tokio and Osaka alone surpassing it, the latter but slightly. Its importance as a field for missionary operations can hardly be overestimated. For more than a thousand years prior to the revolution, which eight years ago transferred the seat of government to Tokio, it was the sacred capital of the empire. Here was the palace-home of the mikado, and here the royal court was held. It is situated in a pleasant valley near Lake Biwa, the principal body of fresh water in Japan. The streets are clean and straight; and beautiful temple-grounds filled with forest-trees are frequent. Recent letters from Mr. Davis tell us that "Shintoism and Buddhism are entrenched in this city in their central citadels. There are thirty-five hundred Buddhist and twenty-five hundred Shinto temples. Buddhism is probably stronger here to-day than in any other place in Japan." Notwithstanding the combined opposition of ten thousand or twelve thousand Shinto and Buddhist priests, "men come in groups from distant parts of the city, inquiring after the truth, and asking that preaching-places may be opened near them.

Had we the men and women to do it, we could open twenty preaching-places in Kiyoto, which would soon be crowded with eager listeners." All this is taking place in a city which has, until recently, been entirely inaccessible to foreigners. Since the return of Mr. Nee Sima as a missionary of the American Board to his own countrymen, he has obtained permission of the government to locate a theological school at Kiyoto, and to employ missionaries as its teachers. Several medical missionaries have been requested to open hospitals near Kiyoto; and one of them says, "A girl's school must also be opened there; for the people much desire this, and are ripe for it." Since this was written, Mr. Nee Sima has been united in marriage to the sister of blind Yamomoto, the counselor of the government. The bride, a Japanese lady of culture, was baptized and received to the church on her wedding-day, Jan. 2, 1876. In connection with Mrs. Doane, she has already opened the girls' school so much needed. It is very desirable to make this a representative Christian school in that hitherto inaccessible capital. Messrs. Davis, Doane, Nee Sima, Learned, and Dr. Taylor, with their wives, have promptly availed themselves of the coveted permission to reside there; and plans are being matured for a vigorous prosecution of the work. Miss Starkweather, who recently arrived in Japan, is soon to be established here. It is proposed to procure land, and erect a suitable building for a girls' home and school at an early day. This will cost about twelve thousand dollars, of which amount it is expected that the Japanese themselves will contribute one-half. The remaining six thousand dollars have been assumed by the Woman's Board of Missions. We echo the wish of the young empress, that "the beautiful fruit of female education may soon cover the whole land," while we are persuaded that only as it is *Christian* education can it bring forth "beautiful fruit."

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## INDIA.

### LETTER FROM MRS. BRUCE.

THOSE of our readers who saw and heard Mrs. Bruce during her recent visit in this country will be glad to know that she and her husband have commenced their labors at Satara, a city about one hundred and twenty miles south-east from Bombay. Of the city she says, —



“Satara has not been regarded as one of the stations that promised the greatest results. It is a Brahminical place, and many of the people are prejudiced or hardened against the truth. We felt that some special efforts were needed to arrest the attention of the people when ordinary means failed, and planned to have an exhibition of the magic-lantern, and a *kirtan*, or sacred concert, every week. The *kirtan* is conducted by our helpers in true native style, and is very popular with the people. The first one was held on Christmas Eve, in a church in the central part of the city; and we were much encouraged by the good degree of interest manifested by the more intelligent part of the community. There were some who followed the instructions closely; and, when any of the Sanscrit proverbs were quoted in Mr. Kassam’s peculiarly happy manner, we noticed that men would frequently nudge each other’s elbows, and sometimes would even clap their hands, to show their approval. But ‘Satan came also among them,’ as the Scripture says; and one of his adherents sought to distract attention by throwing a large stone on the iron roof. The meeting proceeded, nevertheless.

“As we were on our way home, another stone was thrown at Mr. Bruce; but it providentially missed its aim, and left its impression on the cart instead. One of our servants was examining the mark of it next day, and very gravely remarked, —

“‘That came very near hitting Sahib.’

“‘The Lord is our keeper,’ I replied.

“‘Yes,’ said he, ‘the Lord is our keeper — very true. But, if the stone had hit Sahib, what then?’

“His faith could go no farther; and I presume this may be taken as a fair specimen of many a man’s faith in Christian lands. We feel so thankful to see some interest expressed, that we are very willing to have a few stones thrown, if souls cannot be won without them. It is best, however, to avail ourselves of the protection of a Christian government in this enlightened age; and we have taken the precaution to have police stationed near the church when there are large meetings.

“By means of the magic-lantern, Mr. Bruce has several times preached to a crowded house. He exhibits insects and animals at first, and, then displaying Scripture scenes, is able to hold their attention to the truth. After witnessing such an exhibition, a Brahmin, who professes to love the truth, but has not courage to come out before the world and confess Christ, called at our house, and even knelt with us in evening prayer. Among other things, he

said that was a beautiful story of Joseph, and wished to know in what part of the Bible he could find it. If men are only brought to search the word of God with unbiassed minds, our object will be accomplished. It is the work of the Spirit to apply his own truth, and purify the heart.

“I have considerable time for zenana work, besides teaching my children ; and through Mr. Kassam’s wife, — who was formerly a Brahminee, and who still retains the dress of that caste, — I hope to win my way in time to the homes that have hitherto been closed to the missionaries. At present I visit the jail twice a week to give instruction to the women, sometimes taking with me Mr. Kassam’s wife, and sometimes Bhazubai, who is employed as a native teacher. Some of you may have read of Bhazubai, and remember that she was devoted to a life of shame by her own mother, but escaped that fate by becoming a Christian in the face of much opposition. She is now one of our most useful women, and has such a happy faculty of presenting the truth, that frequently the Hindu women say, ‘Bring Bhazubai with you; won’t you?’ She has a little boy whose name is ‘Welfare.’ This may seem a strange name; but I heard a mother scolding her little ‘Wisdom’ the other day.

“At the time of the annual meeting of the mission, Bhazubai and her husband went to visit her mother, and on her return I asked what her mother said to her. ‘Oh! she was very glad to see us,’ she replied; ‘and now she says I did all right, and the missionaries did right.’ I hardly expected such a confession from the old woman, who was almost ready to kill her daughter, in her rage, when she became a Christian; yet I thought she might well rejoice to see her daughter a happy wife and mother, so comfortably settled in life, with no mother-in-law to tyrannize over her. What a contrast her present life affords with what it would have been, had her mother’s wicked vow been carried out!

“You may be interested in an illustration that Bhazubai used the other day in one of our visits to the jail. We were reading of religion in its likeness to salt. I think the comparison would never have occurred to any one in a Christian land, where salt is never seen till after it has been purified. She said, ‘There is certainly nothing to recommend salt in its outward appearance. We go into the bazaar, and see a great many pretty things ; but salt is mixed with a good deal of dirt, and does not look nice at all. So in the Christian religion, there is nothing showy to dazzle the eye, or charm the ear: no music at weddings among the Christians, no painting the body with red powder. The public services of the

chapel, too, are simple; and people cannot understand where the attraction is, until they learn from experience how good it is to be a Christian.' She then told them something of her own history, alluding to the recent visit to her mother, and the change in her feelings as to the course she had taken.

"Our Jesus has power over the hearts of men; and in his name we trust."

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## TURKEY.

### REVIVAL IN BITLIS.

BY MISS C. E. ELY.

It gives me great pleasure to tell you, dear friends, that a most precious work of awakening is now in progress here. On the first sabbath in January, nine persons united with the Bitlis church, — six men, one woman, and two of our school-girls. It was a happy, solemn day. The women and girls had, for some time previous to the new year, appeared unusually thoughtful. Several of the girls had confessed faults which had been a burden on their consciences; and the serious and tender state of most of the pupils was very marked.

The week of prayer found them in this state of mind. Daily meetings in the chapel were largely attended; and, from the first, it was evident that the Holy Spirit was in our midst. On the first morning, notwithstanding the early hour, the very inclement weather, and the great distance many had to come, there were forty present; and the meeting was characterized by great earnestness. A few women only could leave their children and household cares to attend. The early hour was chosen to accommodate apprentices and working-men. After the first morning, a large number of brethren, and not a few strangers, were present; and the meetings deepened in interest day by day. Usually about fifteen or twenty took part; and often two or three were standing at once waiting for an opportunity to speak.

After the subjects of prayer for the day were read, several poor distressed sinners would immediately arise, and beg for the counsel and prayers of Christians; so that, leaving the special subjects of prayer, the people felt constrained to entreat the Lord in behalf of these poor burdened souls. Many humble confessions of sin, of coldness, of inconsistent lives, were made, and many earnest requests for prayer. The burden of the remarks would be, "Pray

for me, that I may have strength to overcome temptation, and live in such nearness to Christ, that many may be won to him through my instrumentality;" or, "Pray for me that I may instruct my family in the truth, be a faithful witness for Jesus, and labor much for the conversion of my neighbors." No undue excitement has been manifested, but a deep, growing earnestness to seek the Saviour, and live for his glory.

At these public services, of course the women could take no audible part; but their deep convictions, longings, and resolutions were freely expressed at their own meetings. On the first Wednesday in the month, at the mothers' meeting, nearly forty took part. My sister did not even find time to read a passage of Scripture; and the meeting continued, without a pause or a break, for over two hours. It is a special cause for gratitude that a number of women (in most cases having husbands who are members of the church) who have attended Protestant services for years, but whose hearts seemed gospel-hardened, are now awakened. The particular history and experience of these women, if it could be faithfully portrayed, would form a most interesting record.

One woman, who has until lately been extremely indifferent, and at times opposed to the truth, has, as we hope, given her heart to the Saviour. She has attended every meeting for about six weeks, and seldom allows me to pass without speaking. On one occasion she rose, and in a most humble way confessed many things she had said and done to injure the Protestant sisters. She had ridiculed them often; and, of those who had asked her to be a Christian, she had said, "Shall those eaters of thick bread give me counsel?" The Armenians use thin bread in the celebration of the Lord's Supper, something like the Roman-Catholics; and, as the Protestants use loaf bread, it was this she had made light of. Again and again she has spoken, telling of her easily besetting sin, anger, and of her unwillingness to have her husband punish the children, confessing that she had led them into much disobedience. Her case has long been a burden to us; and we are greatly encouraged to see the change in her.

Eight evening meetings are held during the week, in different wards of the city; and the good work is continuing and spreading. We entreat your prayers for the establishment of true piety in the many hearts now aroused to a sense of their need of a Saviour.

In another letter Miss Ely writes as follows, of a woman's meeting which followed quite a long prayer-meeting in the chapel:—

"As I neared the side-door, where the women and girls were

going out, one of them said to me, 'How good it would be to stay and have a prayer-meeting! Why can't we?'—'The same thought came into my mind,' I answered; 'but on account of the lateness of the hour, and the cold, I did not propose it.' Word was given to the women and girls who had left the chapel; and in a few seconds all were quietly seated again. I said a few words, and added, 'Let the prayers be short, as it is late.'

"I had scarcely completed the sentence, when a dear aged mother began to pray. Others closely followed. Four or five school-girls expressed ardent desires to be wholly consecrated to Christ's service, and hoped Christians would ask the Master to permit them to be instrumental in leading many to the Saviour. One of them, who trusts she has given her heart to Jesus within a few weeks, particularly desired prayers, that, during the week's vacation near at hand, she might be the means of good to the friends she expected to visit.

"Four more prayers were offered, and again a trembling voice broke forth, 'Oh! pray for me. I have lately been made to feel my sins. I wish to seek Jesus. I am poor and weak and ignorant and sinful. Oh! I beg of you, dear friends, do pray for me that I may find Christ.' This was said by a woman whose husband and most of whose relatives are Armenians.

"While she was speaking, I rose to give them warning that it was time to go. Others had begun to speak; but, feeling it was best to close the meeting, I said, 'Those of you who have not had opportunity to express your thoughts, or pray audibly here, can still commune with the gracious Hearer of prayer at your homes.'

"Softly, with a gentle 'Salutations to the other teacher,' the little band separated."

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WE propose to devote the Home Department, in our August number, to the subject of giving for foreign missions. We shall hope to touch on the duty, the blessing, and the mode, of giving; and we should be glad of communications from any of our readers on the subject that will be of use in stimulating and encouraging others. Any illustrations of consecrated gifts, or incidents of self-denial, or special effort for the sake of giving, will be thankfully received. We would like, in this way, to bring our readers into close contact with each other, and make them mutually helpful. All such communications should be sent to the editress, No. 1 Congregational House, as early as June 12.

# Our Work at Home.

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## SIGNS OF THE TIMES.

SOME years since, a wise and good man said, "If the church will only do its duty, the world will be converted to Christ within the next thirty years." He did not mean to assert that every individual would be renewed, but that Christianity would be the prevailing religion in every country on the globe. It seemed incredible then; but in the wonderful facts that are constantly coming to light, showing how the gospel is quietly and almost imperceptibly permeating every heathen nation, we begin to see the fulfilment of the prophecy.

While our weak faith fails to grasp the possibilities of missionary work, the heathen themselves are becoming awake to the fact that great religious questions must be decided in the near future. At a meeting of missionaries and their wives from all over the world, held in the Baptist mission-house in London, not long since, Rev. J. Allen from India was present; and, in the course of his remarks, he said, "I have great hope to-day for the *speedy* success of missions in India; and this hope is not founded merely upon my own experience, but upon the testimonies of the natives themselves." He then gave several illustrations of the feeling of natives in India; and among them he told of a meeting of educated Hindus, none of them Christians, held on five successive Sundays to discuss the question, "Is it likely that Christianity will become the religion of India?" The vote taken at the close of the discussion was unanimously in the affirmative. They were utterly confounded at the result of their own deliberations. One of the number, the head master of a government school, asked, "What are we doing here?" The others echoed the question; and they broke up never to meet again. We are told that civilization, and the strong current of western life (thoroughly antagonistic to Hinduism and Mohammedanism), is making great progress under the surface of Indian society, and that, some day — perhaps not a distant one — as in Madagascar, the uprising will come with sudden power, and there will not be men enough to show inquirers the way.

Perhaps the country in which missionary work seems least hope-

ful, and from which fewest results have flowed, is China. Yet within the last two months we see her taking her stand, and establishing regular diplomatic relations with foreign nations. A daily paper says, —

“The importance and grandly auspicious significance of this step on the part of China, it is scarcely possible to overestimate. The magnitude of the consequences certain, by God’s blessing, to flow from it to the cause of human progress, render it fitting to be made the theme of universal congratulation. By it China takes her place voluntarily among the the family of nations. It makes a new era of hope in her history.”

All the while that men and women, with the Bible in their hands, have been knocking at the closed doors of this nation, there has been standing in the very heart of the empire a strong though silent witness to gospel truth. In a Buddhist temple near an ancient capital, there stands a massive tablet of stone, inscribed with Syriac and Chinese letters; and what do you think the inscription is? This is a translation of a part of it.

“Thereupon our Trinity set apart the illustrious and adorable Messiah, who, laying aside their true dignity, came into the world as a man. Angels proclaimed the joyful tidings. A virgin gave birth to the holy child in Judæa. A bright star proclaimed the happy event. Persians, seeing its brightness, came with presents. He fulfilled the ancient laws given by the twenty-four holy ones (writers of the books of the Old Testament). He ruled families and nations with great virtue. He purged away the dross, and perfected the truth.

“His mighty work thus finished, at mid-day he ascended to his true estate. Twenty-seven books remained. He set forth original conversion for the soul’s deliverance; and he instituted the baptism of water and of the Spirit to wash away the vanity of life, and to cleanse and purify the heart.

“The true and constant doctrine is mysterious, and difficult to be characterized. Anxious to make it clear and manifest, we can only name it the **ILLUSTRIOUS INSTRUCTION.**”

Through many generations, this grand old memorial has stood, dumbly setting forth the unmistakable story, the only gleam of light in the surrounding darkness; and who shall say how many souls it has inspired with vague faith in the “unknown God”?

In Africa we hear that not long ago two pioneers of the French mission to the Basutos, penetrating far into the interior, fell in

with a chief of a numerous tribe; and the conversation soon turned on the religion of his people. Judge of their surprise when he said, "We worship a great chief's son, who left his beautiful home to live on earth, and died to save us." How came this smiling oasis in the midst of the sterile wastes about it? Some seed, sown years ago with faith and prayer, carried by a wanderer of another tribe, or, it would almost seem, by the winds, or the birds of the air, fell on good ground, and brought forth fruit.

With the marvellous work in Japan we are all familiar. For Turkey, so long the centre of all eyes in her battle for existence, we ask the prayers of Christian women, that, whatever be the issue of the struggle, the Prince of peace, whose right it is, shall reign in the hearts of her people. Are we approaching the time when nations shall be born in a day? Let us hope so.

We are living in wonderful times. Free and independent thought is asserting itself all over the world. In almost every mission-field, we are told that confidence in the old religion is shaken. Multitudes are inquiring; but a new danger threatens the work, — the tendency to infidelity. They are ready to throw off the old religion, but not to put on the new. Do you not see, dear friends, that now is the time to work? A few dollars given now will be worth thousands fifty years hence. Hearty systematic work for the next few years will accomplish what it will take a half a century to do when infidelity or a corrupt Christianity have obtained a foothold in these waiting nations. Let us not stand idle while others possess the land.

In the February number of "Life and Light," mention was made of Mtesa, the African king to whom Mr. Stanley explained the Christian religion, and who asked for missionaries for his people. Our readers will also remember that a generous giver in England had contributed twenty-five thousand dollars for the establishment of a mission, in answer to the request. It seems that King Mtesa had previously been partially won over from heathenism by the Moslems; but Mr. Stanley claims to have convinced him of the superiority of Christianity. Now we hear, through a letter from Rev. H. H. Jessup of Beirut to the Presbyterian Board, that Moslems in Constantinople, learning the state of the case through Mr. Stanley's letters, have organized a society for the propagation of their faith in this same territory. They have determined to contest the ground with all the force they can bring to bear; some of them subscribing two hundred and fifty dollars,



five hundred dollars, and six hundred and fifty dollars each, for the purpose.

“What a lesson,” he adds, “is this for all Christians! Perhaps the great Armageddon, the decisive moral conflict of this world, is not to be waged wholly by the sword, but that the Anglo-Saxon and the fanatical Turk are to meet in Central Africa, under missionary organizations, to decide whether the feticism of the heathen shall give place to the Bible, or the Koran; to the truth of Jesus Christ, or the delusion of Mohammed. If the zeal and liberality of the sultan’s subjects, crushed as they are by ruinous taxation, shall exceed that of English and American Christians, to whom God has given abounding wealth, then, doubtless, the outside, indifferent world will say, ‘Let the Moslems win the day: they are more zealous and self-sacrificing, and they deserve the prize.’”

By the financial distress in the land, God is teaching his people that his work requires sacrifice and self-denial. The Moslem’s have thrown down the gauntlet to the American churches. We know full well that Moslem women would make any sacrifice for their religion, would make long pilgrimages, would give up their ornaments, their few comforts, their friends, their children, if need be. Shall our zeal be less than theirs?

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## HINTS FOR AUXILIARY MEETINGS.

BY MRS. C. R. TREAT.

WE are permitted to take the following practical suggestions on the oft-recurring subject of auxiliary meetings, from a paper presented at a county meeting in Stamford, Conn., by Mrs. C. R. Treat of Greenwich.

“. . . Some one has said that the prayer-meeting is the pulse of the church, that the warmth or coldness of these weekly gatherings indicates the strength or weakness of a church. If this be true, it must also be true that the monthly missionary meeting indicates the strength of the auxiliary. I do not think, however, that numbers are the only test of a good meeting. We who live in scattered communities know too well how difficult it is to gather a large number of ladies together every month for this purpose. There are many reasons why this is so; and it should not be a cause of too much anxiety or regret. There will always be a few

on whom the burden of the meetings will seem to fall; but if each one of these few has the right spirit within her, the strong desire to interest all with whom she has to do in this great field of service, the feeling which St. Paul so vividly describes concerning his own apostolic labors when he exclaims, 'Woe is me if I preach not the gospel,' there will surely be an increasing wish to know more, and a determination to do more, for the cause of missions in the community. 'A little leaven leaveneth the whole lump.'

" . . . Said a young lady to me, —

" 'I feel obliged to attend your meetings, because I have been appointed a reader; but I cannot say that I enjoy them. If you would have more original letters from missionaries, or at least more interesting articles on general subjects, we should all like it better.'

" 'I am very glad you attend our meetings at all,' I answered; 'and your complaint of their dulness gives me a suggestion for their greater success in future. Do you ever find any thing in your daily reading that bears at all upon these subjects?'

" 'Oh, yes! I often find descriptions of Oriental life and scenery which seem very appropriate; but we readers are supplied with matter by the older ladies, and we do not like to intrude our own selections.'

" 'As this conversation helped me to answer the perplexing question as to how to interest young ladies in auxiliary meetings, I offer the suggestions to other societies. It is also a good idea to change the readers often; so that, if only a sense of duty brings them to the meetings, a greater number will be brought under their influence during the year.'

" 'I would also remark, that, though a missionary cannot often be obtained, we can sometimes secure some intimate friend or relative of a missionary, who has become so well acquainted with her work, that it will seem to her listeners as if they were listening to the story from the lips of the missionary herself. We all know, if a member of our family is abroad, how we study their route of travel, make their journey ours, and live with them the scenes through which they are passing. These faithful missionaries are our brothers and sisters in Christ Jesus, longing for our sympathy and our prayers; and, the more we make their lives our own, the more we shall love them and their work.'

" 'Another suggestion I would offer is this: Devote the money you may be able to raise to some special object. It may be a scholar-

ship, or the partial support of a school or a missionary. Make it your object to hear occasionally, either directly or indirectly, from the countries where these may be located. Appoint some one to look up the geography and history of the country, and, if possible, procure photographs of the place. An idol, or any little curiosity illustrating the manners and customs of the people, is also useful. Of course, it is not necessary to confine yourself to the special locality where your school or missionary may be. The field is the world, and is not soon exhausted.

“ Having offered a few suggestions as to the meetings themselves, I will close by naming what seems to me to make these gatherings a real necessity to us, — their reflex influence. We are sometimes, oftentimes I am afraid, driven to them by stress of duty: with weary heart and brain we cry, ‘ I cannot go! I have no word to utter, no prayer which will honor God, or help his cause.’ ” But gradually the influence of the quiet hour steals over us: the weary heart is rested by dwelling on sorrows and cares that are not our own. We think of our happy homes, of our many mercies as compared with the down-trodden of our sex in other lands. A prayer is offered which breathes peace to our troubled souls; and we go away feeling sure that it was good for us to have been there. Is not this true, dear friends? Can we, dare we, do without these meetings? Do they not fill a space which no ordinary meeting can fill, because they appeal to us as women, and call for energies hitherto undeveloped; because they open a sphere grander than any which woman has yet entered, and point to a goal brighter than any yet set before us, — the elevation and Christianization of woman by woman?

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### APRIL MEETING.

NEVER was there a more unpropitious day than the one that dawned on the 4th of April, — the day of the Quarterly Meeting of the Woman’s Board. As the hour for the meeting approached, the drenching rain of the morning turned into hail and sleet, and finally culminated in a driving snow-storm. Notwithstanding the storm, a goodly number assembled, many of them coming from places from ten to thirty miles distant.

After devotional exercises, conducted by the President, the Home Secretary reported the work at home as very encouraging. The various branches were systematically at work in the organization

and nurture of auxiliaries, redeeming the pledges made at the beginning of the year. The growth of the work had necessitated increased facilities for carrying it on; and a new room had been added to the one already occupied. The change in "Life and Light," made at the beginning of the year, had met with great favor, many expressions of approval having been received; and the missionary page in "The Well-Spring" had given much pleasure to the children. One of the pleasantest incidents of the three months had been the reception of names and mottoes for the rooms in the Constantinople Home; and an important event in the foreign field had been the establishment of the "Home" school and family in the new building.

Miss Emma Carruth, Assistant Treasurer, reported the receipts of the quarter as \$19,885.85.

After singing, Mrs. Norton, Secretary of the Bureau of Exchange, displayed some colored pictures\* of missionary scenes, explaining their meaning in a very pleasing manner, showing how they might be used to interest mission-circles and sabbath schools.

The closing address was made by Miss M. S. Williams of Marash, who gave a brief sketch of the work in that city. She described most graphically the revival scenes in the girls' boarding-school, and related thrilling incidents of the courage and earnestness of native Christians.

"We are more than paid for braving the storm," was the universal exclamation as the meeting closed.

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## WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM MARCH 18 TO APRIL 18, 1876.

MRS. BENJAMIN E. BATES, TREASURER.

### MAINE.

*Maine Branch.*— Mrs. Woodbury S. Dana, Treas., Bangor, Aux., \$70.80; "Bangor Hills," of wh. \$50 to const. L. M.'s Mrs. Annie N. Tewksbury, Miss Mary S. Alden; \$60, Rockland, Aux., of wh. \$25 to const. L. M. Mrs. Francis Cobb, for the Japan Home, \$35; S. S., \$10; "Golden Sands," \$5; Hampden, Aux., \$16.85; "Hampden Helpers," \$10; So. Bridgton, S. S.,

\$8; Bath, Central Ch. Mission Circle, \$11.02; Augusta, Young Ladies' Circle, \$30; Brunswick, Aux., \$61.80; Madison, Aux., \$10; Searsport, Aux., \$13.38; Waterville, Cong. S. S., \$7; Portland, High-st. Ch., of wh. \$100 by Mrs. William H. Fenn to const. L. M.'s Mrs. William M. Marks, Mrs. Horatio Staples, Mrs. William H. Shaylor, Mrs. Richard Abbott, \$25 by Mrs. John B. Brown to const. L. M. Mrs. Electra Brown, \$32

\* We have procured several sets of missionary pictures for use in mission-circles and sabbath-schools. They can be obtained at any time, by the payment of fifty cents and expressage, from Mrs. M. B. Norton, No. 1, Congregational House.

by Miss Irene Mitchell to const. herself L. M. \$256.78; State-st. Ch., of wh. \$25 by Mrs. Woodbury S. Dana, to const. herself L. M., \$133.18; Plymouth Ch., \$42.62; Second Parish Ch., \$29; Williston Ch., \$9; Bethel Ch., \$13.75; "Mission-Band," \$5 67; St. Lawrence Ch., \$10, \$848 85  
 Portland.— "The Boys that try," for Harpoot Fem. Sem., 1 00

Total, \$849 85

NEW HAMPSHIRE.

*New Hampshire Branch.*— Miss Abby E. McIntire, Treas., Acworth, "Busy Bees," \$10; Bedford, to const. L. M. Mrs. O. L. Kendall, \$25.80; Durham, Aux., \$14; Keene, 1st Ch. Aux., \$51.90; Meredith Village, Aux., \$17.25, for the Japan Home, \$118 95  
*Concord.*— Aux., Mrs. Sewell Hoyt, towards pupil in Harpoot Fem. Sem., 30 00  
 Total, \$148 95

VERMONT.

*Vermont Branch.*— Mrs. Geo. H. Fox, Treas., St. Johnsbury, Young Ladies' Miss'y Soc'y, \$66; Mrs. C. D. R., \$3; "Arthur's offering," \$1; St. Johnsbury Centre, Aux., \$5; Rutland, Aux., \$62.35; Mrs. Aaron Barnes, to const. herself L. M., \$25; Springfield, Miss Alice Barnard, to const. herself L. M., \$25; Aux., \$15; Post Mills, Aux., \$20; Lyndonville, Aux., \$8.78; Milton, Aux., \$17; Benson, Aux., \$16.60; Peacham, Aux., \$7; Mrs. E. C. Chamberlin, to const. L. M. Miss Jennie C. Watts, \$25; Chester, "Willing Hearts," to const. L. M.'s Miss Sarah E. Rounds, Miss Elva M. Goold, \$50; Ludlow, Mission-Circle, of wh. \$25 to const. L. M. Mrs. E. A. Howe, \$35.50, \$382 24  
*Danville.*— Mrs. C. W. Thompson, to const. L. M. Emma D. Ayer, for the Japan Home, 25 00  
 Total, \$407 24

MASSACHUSETTS.

*Amesbury and Salisbury.*— United Cong. Ch., a few ladies, \$5 00  
*Andover.*— Aux., of wh. \$50 by Mrs. Charles Smith to const. L. M.'s Mrs. H. B. J. Richards, Miss Susannah E. Jackson, and \$125 for pupil in the Const. Home, 248 30

*Boston.*— Bessie B. Ely, \$7.90; Central Ch., Mrs. Helen Bigelow Merriman, \$20; "Little Sunbeams," \$22; Berkeley-st. Ch., Mr. C. C. Barry, \$100; Ladies' Monthly Pledge, \$13; Old South Ch., of wh. \$25 by Mrs. Charles Stoddard to const. L. M. Mrs. Alice G. Preston, \$197; Union Ch., \$44.50; Shawmut Ch., \$296; Mt. Vernon Miss.-Circle, \$316.89, \$1,017 29  
*Boston, East.*— Maverick Ch., Aux., of wh. \$50 by Mrs. Albert Bowker, to const. L. M.'s Mrs. M. B. Norton, Miss Frances J. Dyer, Miss Hammett, \$70; Mrs. Curtis, \$30, 271 50  
*Boston, South.*— Phillips Ch., Aux. (of wh. \$50 by Mrs. Jeremy Drake, to const L.M.'s Miss Mary E. Fox, Miss Priscilla Drake; \$25 by Mrs. Alvan Simonds; \$25 by Miss Mary E. Simonds to const. L. M. Mrs. Mary Ann Downs; \$30 by Mrs. C. A. Metcalf and Mrs. E. G. Hight to const. L. M. Miss Alice Metcalf; \$25 by Mrs. Choate Burnham to const. L. M. Mrs. Stanley Burnham; \$25 by Miss Lucinda Smith to const. L. M. Miss Mary E. Patterson; \$25 by Mrs. E. R. Alden to const. L. M. Mary R. Magoun, Grinnell, Io., \$25 by Mrs. George M. Amsden to const. L. M. Mrs. William W. Amsden; \$25 by Mrs. Calvin Shepard to const. L. M. Mrs. Theodore S. Wimpenny, Edgartown, \$433; "Cheerful Workers," towards the Alden Room, Japan Home, \$40; S. S. Cl. No. 8, \$20; of wh. \$380 for sal'y of Mrs. Giles, and \$73 for B. R., Ceylon, 493 00  
*Boston Highlands.*— Eliot Ch., Aux., of wh. \$25 by Mrs. Benj. Franklin to const. herself L. M., \$41; "Ferguson Circle," \$1.50; "Anderson Circle," \$5, 47 50  
*Brookline.*— Aux. add'l, 5 00  
*Cambridge.*— Union Aux., 10 00  
*Dalton.*— Aux., 11 00  
*Dunstable.*— Aux., 18 78  
*East Falmouth.*— Aux., with prev. contri., to const. L. M. Mrs. Katie B. Davis, East Falmouth, 10 00  
*Easthampton.*— Aux., 2 30  
*Greenwich.*— Aux., 18 00  
*Hadley.*— Mrs. E. M. G. Hale, 10 00  
*Hanover.*— 1st Ch., A. M. G., 1 00  
*Hopkinton.*— Aux. add'l, 7 20  
*Kingston.*— Aux., 6 55  
*Lowell.*— Aux., of wh. \$5 each by Mrs. Abel Whitney, Mrs. William Taylor, Mrs. L. D. Sawyer, Mrs. Sullivan Ward, Miss Sarah J. Packard, to const. L. M. Mrs. Elizabeth

Whipple, \$66; Kirk-st. Ch., "Cheerful Workers," \$152.91,	\$218 91
Maynard. — Mrs. Lucy Maynard,	10 00
Nahant. — Mrs. Walter Johnson,	1 00
Newburyport. — Aux., \$42;	
Campbell Mission-Band, \$85,	127 00
Norton. — Wheaton Fem. Sem., of wh. \$25 to const. L. M. Annie A. Emerson,	35 00
Peabody. — Aux., of wh. \$25 by Mrs. H. S. Robbins to const. herself L. M., \$144.15; "Morn- ing-star Mission-Circle," of wh. \$25 to const. L. M. Miss Mary S. Antony, for the Japan Home, \$140,	284 15
Rockland. — Centennial offering by Mrs. J. M. Lord to const. L. M. Mrs. Irene Haywood, Billericia, for Japan Home,	25 00
Shirley. — A friend,	80
Springfield Branch. — Miss H. T. Buckingham, Treas., Spring- field Memorial Ch. \$43.95; "Lit- tle Helpers," \$30; Sanford-st. Ch., \$5.25; "Young Missiona- ries," \$10; 1st Ch., \$8; Chicopee, 1st Ch., \$27.60; 3d Ch., \$45.73; Palmer, 2d Ch., \$18,	188 53
Walpole. — "Little Gleaners," Japan Home,	100 00
Wayland. — Aux.,	10 00
Wentfleet. — 1st Cong. Ch., Aux.,	12 50
Williamsburg. — Aux., pupil at Uduppity,	30 00
Winchester — Aux.,	20 00
Woburn. — Aux., to const. L. M.'s Miss Mercy N. Parkhurst, Mrs. Hattie A. Richardson, \$50; "Woburn Workers," \$20,	70 00
Worcester Co. Branch. — Mrs. Geo. W. Russell, Treas., Roy- alston, Aux., of wh. \$25 to const. L. M. Miss D. R. Clark, \$41; Clinton, \$29.14; Fitch- burg, C. C. Ch., Aux., \$75; Millbury, 2d Ch., \$30,	175 14
Wrentham. — Jemima Hawes, to const. L. M. Mrs. Mary Dough- erty, Johnson, Vt.	25 00
Total,	\$3,515 45

## CONNECTICUT.

Berlin. — With prev. contri. by Mrs. Clarissa H. Wilcox to const. L. M.'s Miss Julia Hovey and herself,	
Greenwich. — 2d Ch., Aux., for B. R.,	\$41 00
Groton. — Cong. S. S.,	17 89
Hanover. — Miss Ella Barber, to const. herself L. M.,	25 00
Hartford Branch. — Mrs. Chas. A. Jewell, Treas., Centre Ch., add'l, of which \$25 by Mrs. Daniel Phillips to const. herself L. M., \$30; Windsor-ave. Ch., add'l, with prev. contri. to const. L. M. Mrs. Charles King, \$18.40; Wethersfield-ave. Ch.	

& Soc'y, \$40; So. Ch., add'l, \$10; Park Ch., add'l, \$2; Ash- ford, "Mission-Circle," \$20; Windsor Locks, Aux., to const. L. M. Miss E. C. Chaffin, \$25; Terryville, "Buds of Promise," pupil Uduville, \$30; Rockville, Aux., \$15; Rocky Hill, Aux., \$30; East Hartford, Mrs. Theod- ore Elmer, to const. herself L. M., \$25,	\$245 40
New London Co. Branch. — Mrs. J. E. Learned, Treas., 1st Ch., \$70; 2d Ch., \$28.05,	98 05
Total,	\$427 34

## NEW YORK.

Flushing, L. I. — Aux., pupil Marsovan, \$40; pupil Uduppity, \$30; Cong. S. S., pupil Ahmed- nuggur, \$30,	\$100 00
Malone. — Mrs. Laura D. Cot- ton,	1 00
New York City. — Mrs. John Slade,	25 00
Upper Aquebogue. — Aux.,	25 00
Woodhaven, L. I. — Aux.,	48 00
Total,	\$199 00

## PENNSYLVANIA.

Philadelphia Branch. — Mrs. A. W. Goodell, Treas., Mont- clair, Aux., 28; Baltimore, Aux., \$73.50; Orange, Aux., \$15; "Buds," \$10; Herndon, Va., Aux., \$5; Phila. Cent. Ch., \$75.40; "Golden Links," \$13.67; "Snowflakes," \$5,	\$273 27
Total,	\$273 27

## TENNESSEE.

A friend,	\$5 00
Total,	\$5 00

## IOWA.

Salem. — Two friends,	\$1 00
Waterloo. — W. B. F., Japan Home,	1 00
Total,	\$2 00

## CANADA.

Canadian Branch. — Miss C. D. Wilkes, Treas., toward Miss Rendall's sch,	\$100 00
Total,	\$100 00

General Funds,	\$5,928 10
"Life and Light,"	292 30
Weekly Pledge,	9 69
Leaflets,	6 48
Interest on Bartlett Fund,	300 00
Total,	\$6,536 57

MISS EMMA CARBUTH, *Asst. Treas.*

# Department of the Interior.

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## CENTRAL TURKEY.

### LETTER FROM MRS. COFFING.

MARASH, December, 1875.

MY work is much the same thing over and over in school, these days. I am now reading at family prayers with the girls the four Gospels in harmony. One day this week, as I was preparing the first chapter of John for them, I was impressed as never before with the instrumentality used to bring to Jesus the first five men. John had been preaching for months: he had said to the Levites in the presence of the multitude, "There standeth *One* among you;" and again to the multitude, "Behold the Lamb of God!" "This is the Son of God." But not one of that great crowd cares enough for the stranger to seek him. But one day, while in a private conversation with two of his disciples, he says to them, "Behold the Lamb of God:" they at once leave all, and follow the Lamb. One of these speaks to his brother; Jesus makes a direct appeal to a fourth; and this one has a personal talk with Nathanael; and so we find these five were brought by direct personal effort.

I cannot tell you how disappointed I am that it is again my duty to spend my time and strength in schools; but I cannot see my way out of them now. Our Father has shut me up to this work, so far as I can see, for at least a year. But, with his help, I am determined to seek more opportunities for direct appeals to individual consciences. I have had, since my return, little of a purely spiritual nature to write you. Let me tell you now a story related to me by Mrs. Montgomery the evening after my return, having reference somewhat to other days.

Some time in 1873, before my last visit to America, while visiting from house to house, I entered a yard where mother, daughter, and grand-daughter—the last being herself the mother of three or four children—all combined to treat me uncivilly. They were determined not even to ask me to sit down. I stood round, talked to the children, and asked questions of the elders; then found myself a seat, and telling them I had *their* Bible in my hands, asked if any of them could read, but received the short answer, "No."

I said I was sorry they could not, and read a few verses to them. The grand-daughter was impressed, and wanted to hear more, but did not know how, without coming to the hated Protestants. Soon after this, she was tried and vexed with her own daughter, a child of ten or eleven, and to punish her said, "I will take you to the school of those Protestants. I cannot do any thing with you: I'll see if they can." And she dragged her to our school of the 2d Church. It happened I was there when the girl, crying loudly, was brought in. To the mother's great surprise, I was glad to see the child, took her in, gave her a book, and set her to work. It seems that the girl found school a pleasanter place than her home. She came regularly, soon learned to read, and was so pleased with her own acquirements, that she forced all in the house to listen. They became interested, and now urged her every evening to read the Bible to them. It was not long till the lion and the leopard lay down with the lamb; and the little child led them all to the house of God, where they heard more of Jesus and the true way. The old mother has died without any change, so far as we know. But the daughter, the grand-daughter, and her children, her husband, and his two brothers, with their wives, are all among the number now earnestly seeking salvation; and some of them without doubt have found it. As soon as the grand-daughter had found Jesus, she began to inquire for me. She was told that I had gone to America. She wanted to ask my forgiveness for the rudeness shown me on that first day.

"Ah!" said she, "when I was willing to *curse* she was here: now that I would *bless* her, I cannot find her." But, hearing of the other ladies, she determined to do the next best thing, and came to see Mrs. Montgomery, to whom she told the above story. I have added a little to it from Turvanda. For the first day I came to the city, Turvanda told me of the family, and asked me to go and see them, as this woman had been sick in bed several weeks. The treatment at their house was not so unusual that I should remember it; and now, when I went with the teacher, I could remember none of the faces but that of the girl who was brought to school. But I never saw such joy depicted in any faces as I saw that afternoon; and my heart burned within me as that sick woman told me of all the way the Lord had led her, of his love to her, and of his comfort bestowed upon her as she had lain upon her sick-bed. Then the old mother told me how she had hated the Protestants, and how, for years, she had tried, by every ugly thing she could



think of, to vex Turvanda's mother and sister-in-law, and make them angry, that she might be able to say that Protestants were no better than other people. In the bath, she had stolen and hid their clothes. She had carried powdered red pepper with her, and, when their children were undressed, she would manage to sprinkle it on their backs; then, when the water was put on, the children would scream and dance in pain, and the old woman would laugh. But she had never gained her object; viz., to make the mother show an unchristian spirit. Now she sits at the feet of Turvanda to learn of Christ. I cannot say she is a Christian yet; but I believe she will receive the new light into her soul.

DEC. 29. — Since I began this letter, we have had sickness and death in our family. After an illness of two weeks or more, one of the girls, on Monday the 27th, went, as we trust, to Jesus. She was a sweet, bright little girl, and we have for a long while thought her a Christian. Our doctor was out of town, and did not return till she was gone. Could he have done more for her? Could he have saved her life? These are questions we ask, but cannot answer. We did what we could, and the result is with our Father. It is hard to bear such responsibilities. Let us have your prayers that the lesson of her death may not be lost to the rest of our girls, and that we may have strength for all the burdens our Father gives us to carry.

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## AFRICA.

### LETTER FROM MISS DAY.

UMZUMBI, SOUTH AFRICA, Dec. 21, 1875.

I AM spending the vacation with Mrs. Bridgman, about seventy miles south of Amanzimtote. Two weeks have already passed very pleasantly. Mr. Bridgman goes out among the kraals to preach on Sunday, there being a native preacher at the station. The two sabbaths I have been here, I have accompanied Mr. Bridgman about five or six miles from the station. The first Sunday, there were about forty present, who came from kraals near by; and, but for the rain, more would have been there. Our horses were standing under a tree for shelter, and we all were seated in a circle in the hut. A calf tied at one side, in the midst of the women, — who were taking snuff during the sermon, — became very uneasy, and called loudly for its mother, whose responses from outside were

appreciative. Under the circumstances, I was compelled to make an effort to keep my mind on the sermon; but as the women finished their snuff-taking, and listened without apparent diversion, I felt reproached for my want of self-control. By an extra effort, I became interested in the story of Daniel, with its practical lessons, which Mr. Bridgman endeavored to impress upon their minds; and I could but hope that the truth did reach their hearts, filthy and half naked though the poor people were. Last Sunday the number present at the service was less; there being fewer people in the vicinity. But they listened attentively; and, as I said a few words to them after the service, I came very near to them, and looked into their eyes; and, finding a response in their expressive faces, I felt my heart drawn out towards them in an earnest desire that they would accept the truth, which had been so plainly and earnestly presented. I have been teaching with much pleasure, in the evenings since I have been here, a part of Miss Pinkerton's class. The other evening a woman of unusual intelligence (who lives with Mrs. Bridgman), and her little girl, were reading to me the sixteenth of John. Gugulana, the woman, seemed greatly interested, asking now and then a question. The seventeenth and eighteenth verses, where the disciples failed to understand Christ's words, she applied to herself. "When I first came to the station," she said, "I could not understand what Umfundisi (the preacher) said; but now" she said, her face aglow, and tears in her eyes, "*I understand it all.*" As we proceeded, her interest increased, and the last words of the chapter seemed to go right home to her heart: "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." She shut the book, put her hand to her face, and wept. She has had peculiar trials, occasioned by the opposition of her friends to her leaving them to live at the station.

DEC. 25. — Last evening Christmas was celebrated by appropriate exercises in the church, which was very neatly trimmed. The tree was hung with jack-knives, dolls, pincushions, three-penny mirrors, bags of various shapes and sizes (made by the girls, under Miss Pinkerton's directions, for each other, or for other friends), bags filled with candy, books, &c.; so that all the children of the station received something.

The exercises were very pleasant and instructive; and I trust that some of the good thoughts expressed by Mr. Bridgman and the native pastor, and the excellent Christmas lesson recited by

the children, may have made an impression for good upon the minds and hearts of those present, which is the great end these good missionaries have in view.

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## DAKOTA.

### EXTRACTS FROM MISS WHIPPLE'S LETTERS.

FORT SULLY, Dec. 17, 1875.

ONE day, as I was washing clothes, Mrs. Riggs said, "You are giving an object-lesson," and, looking up, I saw four pairs of eyes peering at me through the window. I replied, that, if the women would profit by it, I thought it as great a civilizer as any object could be. Many times during the day, we look up and see them gazing at us intently with wondering eyes; and we breathe a prayer that these little acts may be blessed, though we cannot yet talk to them.

The children's school commenced two weeks ago. Miss Collins has charge, and is doing well for one who teaches in an unknown tongue. The first day that school was appointed, no one came in the morning; but in the afternoon three boys looked in at the window. Miss Collins took a large picture-book, held it up before them, and invited them to enter. They came into the room. She showed the pictures to them, and told them to come again next morning to school. This they did; and another came also. The school now numbers fourteen. They come much more regularly than at first; and some of them are bright, and quick to learn. She greatly enjoys teaching them, and this morning said, when she came into our room after school had closed, "These Indian boys are so good! If white boys had a teacher who could not talk any more than I can, they would laugh, and be playing tricks on her all the time."

Last Tuesday we had our first sewing-school. There were four women present: two sewed very well, one tolerably, and one so poorly that I took her sewing out, and required her to do it again. Miss Collins assisted me; and Mrs. Riggs came into the room, and read a part of the first chapter of Ruth to them, in Dakota. They listened attentively. As this is the only medium of reaching the women, we hope to do much in this way. Mrs. Riggs will try to have something prepared for each meeting, — two each week. The remaining afternoons of the week we hope to visit the villages.

It is much more difficult to help the women and girls than the men and boys. The latter desire to learn, but do not wish the former to do so.

Evening school also commenced this week. Mr. Riggs has charge of this, and I assist him. Last evening there were seven in attendance. When I went into the room, Mr. Riggs was teaching a man the first lesson in the primer. He told me to teach another young man the alphabet. I procured a book, and went to him; and I wish you could have seen the contemptuous look he gave me, after which he looked across the room to his associates. Then all laughed. I suppose the young brave thought that times had greatly changed, if *he* was to be taught by a "pale-faced" woman. I pointed with my pencil to "a," and said as plainly as I could, "*Taku he?*" (what is that?), but giving it by mistake the rising inflection, as in English. The Indian evidently thought it a good joke; for he laughed again, as did the others. I then told my pupil the name of the character, whereupon he laughed louder than before. I was becoming desperate, and he must intuitively have felt this; for he began to pay attention, and, before the evening was over, knew nearly every letter.

Mondays and Fridays the sewing-schools are held at the other stations. Each week hereafter we hope to visit them on Friday. Sometimes Mrs. Riggs will go: sometimes I shall go.

Sabbaths we have preaching at half-past ten, in Dakota. At three, P.M., there is a service which will become a Sunday school when we have acquired the language sufficiently to teach the classes. Now we have considerable singing. Mr. Riggs does the talking, and reads to them from the Sunday-school papers, and distributes picture-papers. In the evening we have a Bible-class in English, the family only taking part. Wednesday evening we have a ladies' prayer-meeting in our room, and we devote the first one in each month to missionary items: so we, too, have a missionary concert. Thus far the largest and smallest number present has been just three. Mrs. Riggs reports from the North China mission, where Mrs. Williams (Mr. Riggs's sister) is; Miss Collins from Erzroom, Turkey; and I have the Japan field. Last Wednesday we received the mail: so the evening was a time for general rejoicing. Each one had received news of some special object for which to be thankful.

JAN. 1, 1876. — I think it would be nice to have auxiliary societies interested in these missions. So far as we can, we try to inter-

est them by writing letters. If there is any way we can assist the auxiliary societies, we will gladly do it.

Week before last, no one came to the sewing-school: so last Tuesday Mrs. Riggs and I visited the upper village in the morning, and invited them to come in the afternoon. Eight responded to the call. On Thursday Miss Collins and I went to the lower village. There were fifteen present that afternoon, and it kept us both busy waiting upon them.

Our evening school is doing finely. I have taught several evenings when Mr. Riggs has been away. They seem anxious and willing to learn. When writing the copies for them, I have to be very careful about dotting the *i*'s and crossing the *t*'s; for they imitate exactly: it is very funny sometimes. They are fond of drawing; and the blackboard is indispensable. Oh if I could only talk to them! It is rather humiliating, after laboriously striving to wade through a Dakota sentence, to have a man look from behind a door, and say, "What do you want to tell her?" and then translate for us, as one did when we were asking a woman to come to the sewing-school. But we felt better a moment after, when Miss Collins said, "Are there any children here?" He replied, "No chills." Who ever before heard of calling children chills? They are too warm-hearted and sunny-tempered to have such a "chilling" name.

JAN. 28. — Miss Collins's school has averaged more this week than any previous week, and she has been exceedingly gratified to have three girls. The sewing-schools are well attended and interesting. The evening school likewise. I was intending to visit the other stations to-day; but the fierce Dakota *blizzard* prevents my going. I think they have no such winds anywhere else.

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## Home Department.

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### OUR CENTENNIAL WORK.

KNOWING that our many friends will greatly desire to learn what the signs of promise are for this year, we wish to state, that, at the close of the first six months, only one-third of the thirty thousand dollars aimed at has been raised. We do not feel that

this is cause for discouragement; but it shows the necessity for earnest, enthusiastic, prayerful work during the remaining six months.

The March number of "Life and Light" set before our auxiliaries our plan for making the money raised this year a special centennial offering. Several definite objects were proposed, in which the societies might take shares, and thus, while adding their stone to our central monument, set up their own little memorial to be held in remembrance among them in the years to come. More especially will the Health Retreat at Mardin endure to represent in stone and mortar the gifts of the Women of the Interior.

But these definite objects are but a small part of the work of this year. Our centennial work really includes the entire thirty thousand dollars. It has been proposed, in order that individuals who cannot give ten dollars may still bear a part in this work, that we have a Centennial Dollar Fund. Of the fifty-six thousand Christian women connected with the Congregational churches in the States co-operating with our Board, are there not many already connected with auxiliaries, who can give one dollar extra, and many more, connected with no organization, who can make a contribution of one dollar as a thank-offering that they are Christian, and not heathen women? Have we not, too, some good friend in each of these societies, who will volunteer to suggest and to collect such freewill offerings? In this crowning year of our national life, all sweet charities should blossom, like the century-plant, into richer beauty. Let us look back the hundred years just past, and, giving thanks for the wonderful openings for Christian work which they have brought us, resolve that in this service there shall be no retrenchment and no unredeemed pledges.

We specially recommend this dollar-fund as something suited to the capacity of the children. There is many a child who could earn and save a dollar, if only it felt the need and the inspiration; but for this we must ask the help of the young ladies in the churches. A few earnest words from them, especially from Sunday-school teachers, will save much treasure that may be laid up in store when many more centennial years have passed away.

The Executive Committee has appointed a meeting for every Friday morning, at ten o'clock, in the missionary room, during the remainder of the year, to pray especially that the work go forward both at home and abroad. We ask that as many of the auxiliaries as possible may join us at this hour. Where regular

meetings cannot be appointed, aid us by your petitions even while you are about your daily tasks, and so strengthen not us only, but those whom you have sent to the front.

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### MISS MARIA C. OGDEN.

IN this centennial year, when we are gathering facts and incidents connected with every department of our century's history, let us not fail with grateful hearts to record something of what God has enabled us to do in the missionary field. Now that "woman's work" in this branch of labor is becoming so prominent, it may be well to look back to some of our pioneers in this line.

Our tale is not of "a hundred years ago;" but nearly half that time has elapsed, since, in the autumn of 1827, the third detachment of missionaries under the American Board of Commissioners for Foreign Missions, left Boston in the good ship "Parthian" for the Hawaiian Islands. A weary and uncomfortable voyage of five months took them around Cape Horn, and landed them safely in the port of Honolulu. In this company were four single ladies. Three of these soon married missionaries there. One of them, Miss Maria C. Ogden, entered at once upon her labors as teacher for native women and girls; at first upon the Island of Kauai, then, for a time, at Lahainā or Maui. From this place she was transferred to the Wailuku Female Seminary, where for more than twenty years she labored with a patient, self-sacrificing devotion in behalf of her pupils, which never flagged, and which brought forth much fruit for the Master in the lives of many of these pupils.

Few teachers in this land can have any adequate idea of the kind and amount of hard work incident to such a position as hers at that time. Most of her pupils — coming from homes (if such they could be called) of poverty, disease, and vice, those inseparable attendants of heathenism — were more fit subjects for the hospital than the schoolroom, and required, on the part of the teacher, wakeful nights, and wearisome days of severe labor, all of which she gladly bore from love to the Master and the souls for whom he died. In the Hawaiian language, there is no word for "home," as, in their original state of barbarism, there was nothing which corresponded to our idea of home.

About the year 1858 it was decided to discontinue the school at Wailuku. Miss Ogden then removed to Honolulu, where for

years she had in her own household a school for girls. She had previously adopted two motherless white children, who grew up a blessing to her, and ladies of great usefulness in the society of Honolulu. Besides the training in her own household and school, she gave to them the advantages of a course of study in the English department of the high school or college at Punahou, and such instruction in instrumental and vocal music as enabled them to excel in both these branches. These daughters, being married at the islands, were enabled to watch over, cheer, and comfort her when age and infirmities laid her aside from active work.

A daughter of one of the Marquesan missionaries, whose mother had been one of her pupils at Wailuku, was also adopted and educated by her. She, too, is now in a position of usefulness as the wife of one of the educated men of the islands.

In the large number of missionary families then at the islands, it sometimes became desirable, either from the death or necessary absence of parents, to find temporary homes for their children. Miss Ogden was always ready for help in these times, giving them a home and a mother's care for months if needed.

The writer's acquaintance with Miss Ogden commenced when the latter was considerably past threescore years. Some fourteen or fifteen years ago, one of our most successful and devoted missionaries at the Micronesian Islands was obliged to send his wife, then in a confirmed consumption, to Honolulu for medical advice and care. Two small children came with her. One of these, a daughter sixteen months old, was so sick and emaciated as to weigh but little more than eleven pounds. The sick mother was unable to attend to her child. True to her instincts of love and humanity, Miss Ogden came to the relief of the child, took her to her own home, watched and tended her with unremitting tenderness for months. Returning flesh and strength soon came to the little sufferer; but a severe ophthalmia rendered it necessary to keep her in a darkened room for months, and subjected the one who so kindly cared for her to long hours of wakefulness and night-watching when she was but little on the sunny side of threescore and ten years.

Being questioned by one of the city pastors in respect to this fact, she replied that she thought, on the whole, it was a good thing, as it made her so thoroughly exhausted, that she was sure to sleep whenever there was a chance for it.

The few thousand dollars of property which she owned she gave into the hands of the American Board of Commissioners for



Foreign Missions. It was used by them for her support in the labors of love to which she gave her life. About two years since, she laid down her burden of more than fourscore years, and went up to hear the welcome, "Well done" from the lips of her loving Lord.

One of her most prominent characteristics was an utter unconsciousness of self. She seemed entirely swallowed up in thoughts and labors for others, no matter how severe and trying the work to be done. May her mantle rest upon her sisters of the coming century, so many of whom are nobly taking up the work their predecessors have laid down!

MRS. E. W. CLARK.

CHICAGO, April, 1876.

FIRST-FRUITS.

TEN dollars have been received from the auxiliary at New Baltimore, Mich., for Miss Pinkerton. This is the first-fruit from the new society formed in December, composed of sixteen members. A special blessing has seemed to rest upon the church in connection with this first effort of the ladies in behalf of foreign missions; so that this society has been the very centre of revival interest since its organization.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM MARCH 15, 1876, TO APRIL 15, 1876.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO.			
<i>Atwater.</i> — Aux.,	\$21 00	<i>Wellington.</i> — Aux., for centennial work,	\$10 00
<i>Berea.</i> — Aux., for salary of Miss Maltbie,	8 36	Total,	\$456 50
<i>Cincinnati.</i> — 7th-st. Cong. Ch. Aux., \$50; Vine-st. Cong. Ch., \$60,	110 00	INDIANA.	
<i>Clarksfield.</i> — Aux., for pupil at Marash,	20 00	<i>Angola.</i> — Aux.,	\$3 60
<i>Elyria.</i> — Aux., for salary of Miss Maltbie, \$79.14; for centennial work, \$60,	139 14	<i>Indianapolis.</i> — Mayflower Ch., Aux.,	5 00
<i>Lorain.</i> — Aux., for salary of Miss Maltbie,	10 00	<i>Terre Haute.</i> — Aux., for centennial work,	30 00
<i>Marietta.</i> — Young Ladies' Miss. Soc., for pupil at Marash,	28 00	Total,	\$38 60
<i>Medina.</i> — Aux.,	20 00	MICHIGAN.	
<i>Oxford.</i> — West. Fem. Sem. Aux.,	60 00	<i>Almont.</i> — Aux., for salary of Miss Pinkerton,	\$8 00
<i>Springfield.</i> — Aux., for centennial work,	30 00	<i>Armada.</i> — Aux.,	10 00
		<i>Charlotte.</i> — Aux.,	12 00
		<i>Clinton.</i> — Aux.,	13 00
		<i>Detroit.</i> — 1st Ch., Aux., \$75;	
		<i>Woodward-ave. Ch.,</i> Aux., \$50;	

both for salary of Mrs. Cof- fing.	\$125 00
<i>East Saginaw.</i> —Aux., to com- plete quarter's salary of Miss Shattuck,	21 75
<i>Jackson.</i> —Aux., for salary of Miss Hollister, and to const. Mrs. James M. Holland, Mrs. James De Puv, Mrs. William Fargo, Mrs. William F. Howe, Mrs. William H. Scotland, and Mrs. Jane Du Bois, L.M.'s,	150 00
<i>Lansing.</i> —Aux., for children of missionaries,	25 00
<i>Litchfield.</i> —“Shining Lights,” for share in Christian news- paper in Japan,	10 00
<i>Memphis.</i> —Aux.,	5 00
<i>Olivet.</i> —Aux.,	25 00
<i>Royal Oak.</i> —Aux., for pupil in Erzroom school,	9 00
Total,	\$413 75

## ILLINOIS.

<i>Champaign.</i> —Aux., for pupil at Samokov,	\$10 00
<i>Chesterfield.</i> —Aux., \$18.10; “Earnest Workers,” for pupil in Mrs. Coffing's school, \$16.40,	34 50
<i>Chicago.</i> —New Eng. Ch., Aux., \$25.50; Plymouth Ch., Aux., \$21.40; Union Park Ch., Aux., \$105.79,	152 69
<i>Danvers.</i> —Aux.,	9 50
<i>Elgin.</i> —Aux.,	25 40
<i>Evanston.</i> —Aux., completing salary of Miss Porter for year ending April 1, 1876,	140 30
<i>Galesburg.</i> —Aux., 1st Cong. Ch.,	37 92
<i>Glencoe.</i> —Aux.,	5 00
<i>Granville.</i> —Aux., of wh. \$20 is for centennial work,	46 00
<i>Jacksonville.</i> —Cong. Sunday School, for children of mission- aries,	10 00
<i>Port Byron.</i> —Aux.,	7 00
<i>Princeton.</i> —Aux., for pupil at Samokov,	25 00
<i>Oak Park.</i> —Aux., for Manissa school,	44 00
<i>Ontario.</i> —Aux., for pupil in Bridgman school,	10 00
<i>Roseville.</i> —Aux., for Samokov school,	11 50
<i>Waukegan.</i> —Aux.,	7 72
Total,	\$576 53

## WISCONSIN.

<i>Be'oit.</i> —1st Cong. Ch., Sunday school, for pupil in Bridgman school,	40 00
<i>Chippewa Falls.</i> —Mrs. S. M. Newton, for children of mis- sionaries,	10 00
<i>Fort Atkinson.</i> —Aux., Mrs. A. L. Wilcox,	10 00
<i>Madison.</i> —Aux., for schools in Casarca, and to const. Mrs. C. C. Merwin L.M.,	30 00

<i>Milwaukee.</i> —Spring-st. Ch., Aux., for asst. teacher at Ma- nissa, \$25; “a friend of Mrs. Andrus” for health retreat near Mardin, \$10,	\$35 00
<i>Platterville.</i> —Aux., for centen- nial work,	12 00
<i>Racine.</i> —Aux., for Dakota mis- sion,	12 00
<i>Whitewater.</i> —Aux., for salary of Miss Taylor,	21 00
—A friend, “for foreign postage,”	5 00
—A friend,	40
Total,	\$175 40

## IOWA.

<i>Decorah.</i> —Aux.,	31 30
<i>Dubuque.</i> —Aux., for centennial work,	25 00
<i>Keokuk.</i> —“Signature,”	5 00
<i>Mason City.</i> —Aux.,	11 00
<i>New Hampton.</i> —Aux.,	75
<i>Osage.</i> —Aux.,	2 80
<i>Waterloo.</i> —Aux.,	11 00
Total,	\$86 85

## MINNESOTA.

<i>Austin.</i> —Aux., for salary of Miss Barrows,	16 00
<i>Minneapolis.</i> —Plymouth Ch., Aux., for salary of Miss Bar- rows,	75 00
<i>St. Paul.</i> —Plymouth Ch., Aux., for salary of Miss Barrows,	25 00
Total,	\$116 00

## MISSOURI.

<i>Hannibal.</i> —Aux., \$18; a friend, \$2,	\$20 00
<i>Kansas City.</i> —Aux.,	10 50
<i>Kidder.</i> —Aux.,	10 00
<i>St. Louis.</i> —1st Ch., Aux., \$108; Mayflower Ch., Aux., \$6; Pilgrim Ch., Aux., \$63.50.	177 50
Total,	\$218 00

## DAKOTA.

<i>Fort Sully.</i> —Miss Emmie Whip- ple, for debt of American Board,	\$10 00
<i>Sisseton Agency.</i> —Aux.,	8 00
Total,	\$18 00

## MISCELLANEOUS.

<i>Warsaw, N. Y.</i> —Cong. S. S., for Mariam of Marash,	\$40 25
Sale of envelopes and pam- phlets,	13 40
Total,	\$53 65
Total,	\$2,153 28



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